Link: <https://youtu.be/yCiDbhZmCtE>

**FOREWORD**

At a time when Buddhism is spreading fast across the globe, it is our intention to make the general public acquainted with the great teachings of the Lord Buddha.

Whilst listening to a sermon is the ideal way of going forward in the path of Dhamma, some may prefer to read it at their leisure and comprehend the teachings at their own pace and time. Then there may be those who are weak in their faculty of listening, so the only way they can understand it is by reading a text or a Dhamma book.

These transliterations are available for all those who wish to have an understanding of the Lord Buddha's teachings in order to find true salvation.

\*\*This workis a transcription of the sermon held in **2017-12-24**. There may be the odd omission or inclusion inadvertently due to quality issues of the audio or deliberate editing to make the text more readable.

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**KEY WORDS**

Definition

World

Brother

Sister

Room

Ultimate

Reality

Shuddhashtaka / pure eight

Rahulowada sutta

Jhànas

Earth

Fire

Wind

Water

**BE LIKE THE EARTH, FIRE, WIND AND WATER**

**2017.12.24**

**Definition of the world** of the world

Last week we discussed about the five Aggregates and how we define the world - our universe essentially. Imagine you are in a room; something is going on in the other room and you have no idea that something is actually going on but it's just a fact that something is. Say, there were three people. You in one room, the second person in another room and a third person observing what's going on. So, the third person is aware that there are two people; one in each room. The other two people only know what's going on in the rooms that they are in. But the third person can see everything - he can see both. Therefore, if you look at how each of these three individuals define their universe, how each of these individuals define what world means to them; the first person in Room A, say this person A is in Room A, his world is, it's just what's going on in that room. It's just what they are doing. Any *rùpa, vèdanà, sannà, sankàra, vinnàna* - that they are engaged in; that is all their world is. So, as a reminder*, rùpa* being material form – which can be form that is taken in through your eyes, ears, nose, tongue and your physical body. So, think about the sensations that you can experience through your six senses. I mentioned five, the sixth being your mind. So, the six senses being sight, sound, smell, taste, texture and those mental images that you can create at your will. So, that is how the first person, person A in Room A, defines the world.

So, if you are person A, imagine you've got a brother and a sister. The brother is in his room. He is doing his homework or perhaps playing a video game on his computer. His world is just what is going on in that room. He's got a boy’s cupboard, painted blue. He's got a bed, it's a bunk bed, and he's got some toys, some cars and a superman figure somewhere. That is his world.

You´ve got the sister in the other room. Her favourite colour is pink. The girl has her favourite dresses, her favourite toys, pictures that she likes. That is her world. But the third person, standing in the corridor looking at the open doors of both these rooms, is able to observe both of these individuals and what is going on in their respective worlds. So, actually to the third person, his world is not only the world that is in the corridor which is perhaps the carpet that is laid; Think about the information that's coming through his six senses. So, his eyes will also be reporting continuously not only about the corridor and the environment there but also what he is seeing in both the rooms. So, that's how it works.

**World is all rùpa, vèdanà, sannà, sankhàra, vinnàna**

This is how the world is essentially, only *rùpa, vèdanà, sannà, sankàra, vinnàna.* You can't define a world outside of that remit. Think about the things that you are really attached to, things you really like and try and analyse these objects, and people. Perhaps it could be a person. It's not always a physical thing. It's not always an object. Or it could be an occurrence. Perhaps something like the sunset or the beach or a waterfall. They are not physical objects or static objects but occurrences, perhaps a rainbow. Or it's your favourite friend, your best friend or perhaps it's an object, a car, a toy. So, when you look at them, try and see whether you can spot the *rùpa, vèdanà, sannà, sankàra, vinnàna* and ask yourself the question,

*“is there anything else other than* *rùpa, vèdanà, sannà, sankàra, vinnàna in these objects?”*

I keep referring to the *Pali* terms or perhaps the *Sinhala* terms ***rùpa* (form), *vèdanà* (feeling), *sannà (*perception*), sankàra (*formations*), vinnàna* (consciousness)** only because they convey the meaning best when compared to the English terms - nothing wrong with them, it's just there are much deeper meanings than the ones that I have mentioned at a superficial level.

**What is Rùpa?**

When I say the word *rùpa,* there is a deeper meaning to it than just what you are sensing. It is how the mind receives this information and transforms it into a mental image. So, *rùpa* is your material form and that's sights, sounds, smells, tastes, textures and mental images. When I say mental, material form mental images are included there.

It's not just the things you can touch. It's not just the things that have weight, mass, length and width and it's not just those things.

**What is Vèdanà?**

Then you have the *vèdana.* These are feelings. There are three types of *vèdanà*: *suka, dukka* and *adukkhamasuka -* good feeling or a pleasurable feeling even, unpleasant feeling and equanimous feeling. Favourite toy or favourite food - good feeling, food you really don't like but you're forced to eat - unpleasant feeling and then equanimous - say you are drinking a glass of water when you are not particularly thirsty. That could be an equanimous feeling.

**What is Sannà?**

Then there's *sannà,* it's the identification or the recognition you give to an object. Remember we said re-cognition. It's a repeat of something. The cognition is when you get to know something for the first time, re-cognition is when you're recalling it. So, you need to know what that object was, the first time and then the second time you can recognize it - that's how *sannà* works. If you see an object for the very first time, you don't know what it is, a question mark flashes in your mind and you feel the sensation of anguish. This is the sensation of excitement but it is not a pleasurable sense of excitement. It’s more like a tension, like what is that thing I really want to know or I'm curious now. And sometimes the curiosity gets the better of you. But that is how it works. But if you know it the first time, then the second time someone shows it to, you're not particularly bothered because now you know what it is. That is s*annà.*

**What is Sankhàra?**

Then you have *sankhàra.* These are formations, because you are constantly creating, using the *rùpa, vèdanà* and *sannà.* You are creating the world around you and that could be *chitta sankhàra* - the *sankhàra* you create through your thoughts using your mind. Then there's *wacì sankhàra* - the world that you create, the formations you create through the mind. It's not *chitta,* but there is a subtle difference here. If I could give an example - say you want to go and talk to somebody. Now the thought of you wanting to go and talk to somebody that is the *chitta sankàra,* you know a picture of this person comes into your mind, you know what this person looks like and you foresee or imagine yourself having a conversation with that person.

And then the *wacì sankàra* kicks in when you put the words you want to talk, the words you want to say in to your mind. It's like that feeling when it's at the tip of your tongue and it's just before you actually get it out. You know those words; say you are preparing for an interview the following day and you are getting ready for bed but you know you are tensed about this interview you have the next day. And in your mind, you are

answering questions. Or perhaps you are preparing for an exam and you are writing the exam paper in your mind. So, that is *wacì sankàra. Wacì* are words. *Sankàra* is building up those words. So, you can only speak physically, as in, by using your vocal cords and using your mouth. You can actually only put out those words if you have already developed *wacì sankàra* beforehand. You can only do that if you had already done *chitta sankàra.*

**What is Vinnàna?**

And finally, you have *vin**nana which is* your consciousness. It is consciousness that drives the whole process. It is also consciousness that gives you the sensation that something is going on, something has happened or something is going to happen. Again, *vinnàna* are of two types; there's the *vipàka vinnàna and* the *karma vinàana.*

**Karma and Vipàka**

So, *vipàka* is your results, *karma* is your deeds - the things you do and the consequences or the rewards. These are your *karma* and *vipàka*. Again, as an example, seeing something is *vipàka* or a result. Looking at something is a karma or a deed. It is like how a microphone has a feedback loop. When you have a speaker close by and the microphone is picking up a noise, it's sending it through to the computer and the computer speakers play that sound. The microphone picks it up again and it goes round as a loop and then every time it does that, it amplifies the sound, because you are picking it up and then amplifying that noise and then you are sending it round & round again. In a very short period of time, it becomes an unbearable noise. This is very much how *karma* and *vipàka* works.

**Deeds through results**

The Lord Buddha says,

***“kammà vipàka wattanti, vipàko kamma sambhavò -***

***Tasmà punabbhavò hòti - Evan lòkò pawatta tì”***

What does He mean by that? That is *'vipàka kamma sambhavò' -* you get the *vipàka* - these are the results - and *kamma sambavò'* - you do the deeds through the results. As an example, you see something through your eyes and now you want to interact with it. So now you are looking at it, you want to taste it, you want to go and smell it, you want to talk to it. This is how you build *karma* as a result of some *vipàka* that has come in through your five senses. Any sight you see, any sound you hear, any smell you can sense, any taste you can savour and any texture you can feel - these are all *vipàka.* But if you go and touch something, if you go and look at something, if you go and pay attention or you are listening to something - that is the *karma*.

But even in that moment, seeing something is the only thing that can happen. Imagine you are watching a movie, for every moment that you are looking at it, you are seeing what's going on. So, there is constantly *karma vipàka.* At one billionth of a second there could be 500 million *karmas* and 500 million *vipàkas.* That is how it works. You can only see something. What you can try and do is, look at it. The *vipàka* is your seeing it. If you didn't have *vipàka,* no matter how much you looked at something, you wouldn't get the image coming through your eyes. Because *chakkunca paticca rùpèca uppaccatì chakkuvinnànan*. This is something that comes in the *Tripitaka*. *Chakkunca* is your eye. *Rùpeca* is the sight you are seeing. *Uppaccati chakkuvinnàna* is the eye consciousness. That is always a *vipàka.* So, the *Karma* you are doing is looking at it. If you stop looking at it, then there is no *vipàka.*

**Conventional reality**

This week, I think we were going to talk about how the world can also be defined in terms of *àpò, tejò, vàyò, patavi*. When the Buddha talks about the four ultimate truths, you know all of these other things are conventional - whether you're talking about mother, father, brother, sister, car, school, chair, dog, cat, rainbow, - all of these things you can give a name to, all of these things you refer to something as and also anything that one person might refer to in one way and another person in another way, all of those things are conventional realities. None of them are ultimate realities.

**Ultimate reality**

So, the only **four ultimate realities** that exist are ***Chitta, Chaitasika, Rùpa* and *Nibbàna*.** It was only the Lord Buddha that introduced these ultimate realities to us. These ultimate realities are *Chitta* being your thoughts which happens in the mind, *Chitasika* are the mental factors which are the conditions that shape those thoughts and then they go on to become good thoughts or bad - so wholesome or unwholesome thoughts, *Rùpa* being the form, so again going back remember *rùpà vèdàna* - again *rùpa* being form there, then you have Nibbàna - clearly that's *nirvàna*. So, these are the only four realities, *the* four ultimate realities. You can't dissect them any further, you can't break it into any more parts. *Chitta* is ultimate. *Chaitasika* is ultimate.

**Is science true?**

For example, if you took a person you could break them up into many different parts. You take the person's skin, for example. Now you start breaking that up into its constituent parts. So, immediately you go down into the various layers of the skin. You break that down again you get into something called the subcutaneous layers. And now you're getting into the chemical composition of that, you could say this percentage of it is carbohydrates, this percentage of it is proteins, this percentage of it is fat and so on. Then, if you broke that down even further you get so much carbon, so much hydrogen, so much oxygen, so much nitrogen, and you can break it down into the elements. If you broke that down into further parts, then you have so many protons, so many neutrons, so many electrons and then positrons and neutrinos. You can keep going down to the atomic level, subatomic level until you get to these ultimate realities, which is what the Lord Buddha says.

The reason why we are only talking about sub atomic particles at this stage is because that's how far science has come. But you know, one day scientists are going to come and say, *'actually we found something new*'. You know they are talking about the God’s particle. Science is only true for us until something new comes along. That's going to change what we know as science to be true. People never thought there were microorganisms. You know, people thought diseases were things that were created by gods and demons. Therefore, they feared gods and demons. They thought you know; influenza was something that was given to them by a God because they angered the God. But then later on as science advanced, they found, that it was caused by a virus.

**Pure Eight**

So, science is only true for as long as something else comes along and disproves the former. Now you accept the latter as being the truth for that time being. But such is not the case with ultimate realities. You can't break it down any further. You can't disprove it. You can try but you're not going to be able to do it. This is what the Buddha presents. When you go into studying *Abidamma*, whichis the study of the ultimate truths - *Chitta, Chitasika, Rùpa* and Nibbàna.So, the *rùpa* in its most basic form are the ***Shuddàshtaka***or the **Pure Eight** as it's called. Pure Eight, because they are not tainted by anything and these elements are present in absolutely anything you can think of - any physical object, anything you can imagine - it's there. I'm not talking about thoughts, or ideas, I'm talking about actual things you can touch, you can see, you can hear, these eight are present in that. So, whether it's a chair, your favourite pizza, a glass of water and the water inside it or fire you're talking about all of this eight are present in that.

What are these eight? You have ***Àpò, Tèjò,*** ***Vàyo, Patavi, Warna, Gandha, Rasa*** and ***Òja.*** Now let's look at these when translated into English.

**Àpò**

So, you have *Àpò,* which you can take for now as being water. But it's not really water, it's the quality of water - the flowing nature of something. Water has a lot of it, this is why we conventionally use the word water to describe *Àpò.* That's not because that is water but because water has a lot of that quality. If you think about an ice cream, once it starts melting - it's gone from a lot of *patavi* to now a lot of *Apo.* That's what's happened. So, these eight can transform and it's in continuous transformation. So, if you think about something like an ice cube, now, that's a good example. An ice cube has a lot of *patavi* at one point when it's ice. Then it starts melting and now you have a lot of *Apo* and again if you continue to heat it then it becomes vapour, now it's got *vàyò.* Then perhaps it becomes steam and so the amount of *tèjo* in that keeps increasing. So, as you can see the *Àpò, Tèjò, Vàyo, Patavi* keeps shifting and ultimately that's what you have in there - you can't add anything new to it and you can't take anything out of it. *Àpo*  there, is the flowing element but if you think of it as water, then it's not quite water, but the quality of it.

**Tèjò**

Then you have *Tèjo* – the heat element. Generally, that's taken as fire, but you know an ice cream has *Tèjo.* Ice cream is not fire, it's the direct opposite of it. An ice cube, we just took that as an example. So that has *Tèjo* in it. So *Tèjo* is how much heat there is in. It's a quality. I hope that's clear.

**Vàyò**

Then there is *Vàyo* - that is the flowing quality. Generally taken to be as air but it's not quite air because even air has all four of these things. In fact, all eight -of the pure eight. It’s the flowing quality of air.

**Patavi**

Then you have *Patavi* – this is taken to be as the earth element but it's not earth, it's the solid nature of it. So, at the basic level, if you think about physics you've got a solid quality - how solid is that object, how airy is that object, how much heat is there in that object, and how fluid it is. It is the fluidity of that object. So that's *Apò, Tèjò, Vàyo, Patavi.*

**Warna**

Then you have *Warna, Gandha, Rasa, Òja. Warna* being colour and all objects have colour. It could be white, it could be black, it could be brown, it could be yellow - it doesn't matter. It could be colourless, so you could say water is colourless. But even that has *Warna in it.* It’s just the fact that it’s colourless. That is the quality of the *Warna* that's in it. It's the fact that all things have colour.

**Gandha**

Then you have *Gandha,* which is smell. All things have some kind of smell and it doesn't matter whether you think it's a good smell or a bad smell. It's a smell - every object has a smell. Sometimes you might think well actually I can't smell it, well that's just because you're not sensitive enough to it. Think about animals and how they can hear things that you and I can't or how they can smell things that you and I can’t as human beings, because our sensory range does not extend to those ranges. A bat is a good example, how they can hear sounds you and I can’t hear -ultrasound. That's how the world works. Who knows perhaps water actually has a colour, it’s just that you and I can't see it? Quite possible. *Ganda* - there’s a smell.

**Rasa**

*Rasa* being taste, again, all objects have a taste. Just because you and I can't taste it, we know, with our very basic five tastes it doesn't mean something doesn't have a taste. One could lick the floor and say I can't taste anything here but that's just because your tongue is not sensitive enough to it. Someone else might be able to.

**Òjà**

Then you have Ò*jà. Òjà* is the quality of nutrient. All objects have some kind of nutritional value - nutritional quality. Sometimes you might see insects on an old cloth or an old towel that you've put on the clothesline for many days and you go to use it and you see there are lots of ants on it. You are wondering, *“why ants, there's nothing on this, I just washed it and put it on the clothesline; what are they after*?” You just don't know that - that's got some kind of nutritional value. The world to you and I is just what we can experience through our six senses, that doesn't mean a world doesn’t exist beyond that. This is the point we need to get into our minds. The space didn't exist until man decided to go into space. The nine planets didn't exist, it was only our earth that existed until people began to think, “*hang on a second, what’s that star that's not blinking”* and then they started asking questions. They ventured into space and they landed on Mars and they decided, *"Ah! OK! So, there is another planet. Then the world extends beyond the current point*". This is how our world begins to grow. The problem is - there's nothing wrong with the world being so vast because if you take The *Sammà Sambudda*, His world is infinite. There is no limit to how much he can grasp. You know, you could ask him about the planet that's 20 billion light years from here and he will give you everything that there is to know about it. But he's not attached to it. Nothing brings him sorrow; nothing brings him displeasure or suffering. The problem with your world and mine is, we are attached to those things. I am attached to what happens in my room, I'm attached to what happens in my computer game, I'm attached to what happens to my Superman toy and my sister is attached to what happens to her dolls. So, this is how the world works. But if you’re not attached to these things then it doesn't matter how big the world is.

So that's how the world can be seen as *Àpò, Tèjò, Vàyò, Patavi, Warna, Gandha, Rasa* and *Òjà****.***  All of that was just information. We don't have these sermons just to educate people, there is no point in doing that. We could be doing better things with our time. The reason that it's important is to try and understand the world and to try and get something to be able to see the world as *Àpò, Tèjò, Vàyò, Patavi, Warna, Gandha, Rasa* and *Òjà* - the Pure Eight.

**Ràhulòwàda Sùtta**

I don't know if any of you might have had the opportunity to study the Ràhulòwàda Sùtta. This is a discourse that was given by the Lord Buddha to Venerable Ràhula who was his son when He was a lay person. In this discourse the Lord Buddha advises Ràhula to develop the quality of being *àpò,* He advises him to develop the quality of *Tèjo,* He advises him to develop the quality of *vàyò* and He advises him to develop the quality of *Patavi.*

**Casinas**

Now one might ask how does one do that? How do I develop the quality of *Àpò, Tèjò, Vàyò, Patavi?* Is that really under my control? Can I change the *Àpò, Tèjò, Vàyò, Patavi?* Well, yes you can and sometimes Yogis who meditate for many decades. They distance themselves from everybody else, you know in the Himalayas and perhaps in other places where you have Yogis. They focus their minds. This is what you do when you meditate on *casinas*. So, there could be *Àpò-casina, Tèjò-casina, Vàyò-casina,* *Patavi-casina.* What you're doing then is actually you’re meditating on nothing but that quality of an object.

**Jhànas**

As an example, you might have a yogi who lights a fire and he sits in front of the fire and meditates on the heat element of that fire for many years. That’s all he does. He'll sit in front of it, he might take a break for his necessities, maybe grab a meal but other than that, his focus is purely on the heat aspect of that fire. You might have another yogi who's got perhaps say a clay pot. That'll be in front of him and he'll stare at this and nothing else. You may think about how much discipline he's got to have within him to be able to do that. He's just staring at that - nothing else. Perhaps some people don't even blink and if they focus on that object and go *patavi, patavi, patavi, patavi.* What he's trying to do is not let his mind wander elsewhere. He tries to not let his mind wander about his home, about anything else perhaps even about the *Àpò* in that object or the *Tèjò* in that object. He's just focused only on the *patavi.* What happens then is, when you do that you develop jhànas. These are non-Àrya jhànas. These are not the noble jhànas. These are the Ànàrya-jhànas. You develop these jhànas and you then develop supramundane powers whereby you can then control those aspects of those objects.

So, for example you can control the *patavi* nature of objects and if you develop your mind to that level then you can increase the amount of *patavi* in a lake. Then you can start walking on it. This is how people walk on water. I'm not talking about how all people walk on water. There are wizards and magicians who do all sorts of tricks but as a yogi, you know you might have heard of these stories how people have these supernatural powers to control these things. This is how they do that. Or perhaps they can look at some wood and through their mind they'll start a fire. This is how they develop that skill.

But now while that might sound fascinating, science should be used where it should be used. We don't have to discard science altogether. Science is of benefit to us. Why should I spend fifty years of my life trying to light a fire when I can just use a matchstick and a box of matches? I mean science has given me that gift. A box of matches is what, twenty rupees. You just take a matchstick out of it, light it and you got a fire. If I have spent fifty years of my life staring at a fire and what I'm hoping to be able to do is develop a supernatural power so that now I can light a fire somewhere, I think there's probably better use for life than that. If I wanted to walk on water and if all that's allowing me to do is get to the other side, well I can get a boat for that or I can get on a ship, I can get on a raft, I can get on a hovercraft. I can do all of those things or I could swim. I don't have to worry so much about getting to the other side of the water. Where science can be used for these things, let's use science. Let's use our minds for much more valuable things like trying to attain Nibbàna. You've then got to think, well, what did the Buddha really mean when he said, “*Ràhula, cultivate the quality of Àpò. Ràhula cultivate the quality of Tèjò, Vàyò and Patavi.”*

**Be like Patavi**

Let's take one of these things – *Patavi.* As I said, you can think about the earth when you're talking about *Patavi.* Because the earth, the ground - now you're not talking about solid ground, you can put your foot down and you can feel how solid it is. You punch the ground and guess who's going to get hurt hitting the ground. It's not the ground. This has a lot of solidness. What is the earth like? What is the ground like? You could throw flowers on the ground and it's not going to go, “*oh! I love those flowers; can I have some more please*?” It's not going to go, “*Oh! You know that person thinks so highly of me, you know I'm the ground, I'm so great*” or you could go and throw some rotten eggs at it or you could throw some old food. Think about where you dispose your garbage, where do you think when you flush the toilet all of that goes. It all goes into the ground - into the earth. So, you are not only throwing the good stuff away - you could throw incense sticks, you could throw flowers at it. You could stand on the ground on the earth. Just walk outside your door, look at the ground and go “*You ground, you're such a good thing, how good you are*…”. You could sing as many praises as you like. Guess what the ground is going to do? Absolutely nothing. You could go and stand and shout at it. Guess what it's going to do? Absolutely nothing, nothing at all.

So, when the Lord Buddha says, “*Ràhula, develop the quality of Patavi”,* what he meant by that was - Ràhula, become like the earth. People destroy the earth, every day. All this pollution that people cause, all the garbage they throw at it, you know just walk along the streets. I mean I don't know about other countries, but in a lot of third world developing countries, there's a lot of rubbish along the streets. People don't think twice before they chuck something outside through their car shutters or through the windows. It's just a done thing in some countries. So, when you're walking along the road - perhaps when monks go on '*pindapàta'* or a round for alms, you have bits of glass or old cans of beer which can clearly cause harm. But this is the nature of the world we live in. That's the nature of the earth. Regardless of what you throw at it, the earth doesn’t respond differently to either person. It remains unshattered. It remains unshaken. So, be like the earth. People will come and throw praise at you, be like the earth. People will come and scorn you, be like the earth. Be unshakable. That is the quality of *Patavi.*

**Be like Tèjo**

Then He says, “*Ràhula, develop the quality of Tèjo". Tèjo* as we said is the fire. So, what is a fire like? You throw sandalwood at the fire and guess what it does? Burns it. You throw rubbish at it and guess what the fire does? Burns it. Regardless of what you throw at the fire, it's always going to burn it. It doesn't matter - it doesn't favour the good stuff to the bad stuff. It doesn't say, “*oh, no, don't give me all that rubbish, I'm only here to do the good stuff*". It's not like that. So, what if you could, as a person, develop that quality within you. We've always talked about the *Atalò-Dahama*. The vicissitudes of life - where you get praise and you get scorn, you get losses and you get profits, people say good things, you are blamed and praised. You are in equal measure sometimes. What we generally tend to do is when we hear the good stuff, we go and attach ourselves, we build hopes and expectations, and think *“oh! I love this person; he always thinks nice things or says nice things about me"*. But that is only going to last for as long as it's going to last. Remember that person can change in one moment. One thought is all it takes.

So, today I was discussing with some other novice monks and I was saying you know it takes many years to become admirable or to get someone's praise, sometimes many decades to develop that. But it only takes one moment to destroy that. You must learn to be like the fire regardless of what people throw at you. You just got to accept it. The fire doesn't chuck something back. When you throw garbage at it, the fire doesn't throw it back at you. It doesn’t say, *“take this away with you, don't bring it to me again, just give me the good stuff".* That's not how the fire, works. So that's the *Tèjo* quality.

**Be like Vàyò**

Then you have the *Vàyò* quality. So that is like the air. So how does the air work? There are good smells and bad smells. Think about at home, you got yourself a bottle of perfume. You spray that on you, obviously some of that goes into the air. What does the air do? Does the air call, “*oh! Can I have a little bit more of that please*?” No, it doesn't. What about when you get a foul smell from your toilet, what do you do? You open the windows and what you're doing here now is you're inviting the air into your toilet, to take the bad smells away with it. Does the air go, “*I'm not coming that way, shut the windows, I don't care you've got the windows open; I'm not coming in*”? No, the air doesn’t do like that. The air comes in, it sweeps away all the bad smells and it leaves a good smell inside or it just neutralizes the bad odours. What if you can be like the air. People will throw good stuff at you and people throw bad stuff at you, people say good things to you and people say bad things to you, they'll blame you and they'll praise, they'll shout at you and they'll be very nice to you - say good words. Regardless of this, if you can be an unshakeable character and think, “*you can throw good or bad, I'm going to accept anything, that's fine with me”.*

**World is full of tuition masters**

Remember I said in the past, as an *Àrya*, this world is full of teachers. That's all you see. Teachers who are here to teach you, who are here to help you to get to Nibbàna. In fact, you know how sometimes some students they go to school and they study the basic theory, let's say maths. You study the basic theory of calculus and then you have a tuition class. In the tuition class, you invite a tuition master and all you're asking that master to do is sit down with you and work through a number of examples, a number of sums. You are not asking him to teach you the basics, you've already learnt the basics. What you want to do now is practice. Actually, the world is full of tuition masters. How so? If you've learned the theorem - if you have learned the basic principle of *Anicca, Dukkha, Anatta* from a Kalyàna Mithra - from an *Àrya,* and you could then become an *Àrya*. All around you are tuition masters, what they are helping you to do are, giving you new sums every day. Oh, so you know calculus, right try this one, try this one, try that one. So, if you know the principles of *Anicca, Dukka, Anatta* and you're trying to fight with *ràga, dvèsha, mòha,* here's an opportunity to fight with *Raga*. Does that trigger *dvèsha* in you? Try and fight that. Here's an opportunity to fight which might excite *mòha* in you. Now fight that. That's how the world is - full of tuition masters.

**Be deaf**

Imagine you actually haven't done anything bad, you're faultless but someone comes to you and starts shouting at you, accusing you of something you haven't done - well what you've got to do on that occasion is actually ask yourself how much does this really bother me. All that's happening is someone's come in here standing in front of me or perhaps at the end of a telephone line and shouting. These are just words. *'What I choose to do with these words is up to me. I can either take it as scorn, as blameful or I can just take it as words. It's just noise. I don't have to get upset about it because that person can't upset me. Whether I become upset or not is purely up to me'*. What if you are deaf, what difference would it make as to how much that person shouts at you? No difference at all. So, what´s the difference then? The person is still the same person saying the same things to the same person except this person is not able to take any of that in. Be like a deaf person when someone's shouting at you. That's not to say don't take anything of value that they are giving you, but you know just take the good stuff, as in here's a fault, go fix it. Thank you very much. But then you don't have to take the stuff you don't want, which is, “*oh that's going to make me feel really bad, I'm really unhappy about that*, *I didn't do that or I didn't do this*”. Now you're just retaliating. No need for that. So be like the air.

**Be like water**

Then finally be like the water. How so? Well think about the things that people throw in the water. It could be rose water that goes into the water or it could be toilet water that goes into the water. All of these things get washed away into the sea. Sometimes at the end of a religious ceremony, you have holy water, eventually these are all going to end up in the ocean. Also, the toilet water that you flush - that's going to end up in the ocean. But the ocean doesn't say, “*I don't want this, I don't want that".* It just says, "*whatever you want to chuck at me just chuck at me, I'll take it, I'll accept it*”. So, what if you could be like the ocean. Yet, even after accepting all those bad things coming into the ocean, still if someone wants to go and bathe in the ocean, the water is still clean. The water is still good - you can still go and jump in the ocean and bathe to your heart's content. How so? Be like the ocean. People will come and scold you, people will come and shout at you, people will come and scorn you and say bad things but when someone wants to come and take something good from you - it could even be the person that actually flushed that toilet water into the ocean - the same person comes the next day and now he wants to play in the water and actually bathe in the ocean. Does the ocean say, *“no, you don’t? You know, yesterday you flushed your toilet and all that water came into me, I'm not going to let you come and bathe in my waters*”. No, the ocean doesn't say that. The ocean says, “*you are welcome*!” Be like the ocean. Be like the water. So, this is what the Lord Buddha advised Venerable Ràhula. You know, be like the earth, be like the fire, be like the air and be like the water.

This is what he means when he says, “Ràhula, cultivate the quality of *Àpò*, cultivate the quality of *Tèjò*, cultivate the quality of *Vàyò* and cultivate the quality of *Patavi”.* So, what I've tried to explain today is, you know you can see the qualities of *Àpò, Tèjò, Vàyo, Patavi* in all objects. *Warna, Gandha, Rasa, Òja -* that’s not available in all objects. Sometimes our senses can't perceive this but that's not to say it doesn't exist. We can't see radio waves, that's not to say it doesn't exist. You switch on a radio and voila! it's picking up these radio waves. Well, I can't see it. Just because you can't see it doesn't mean it doesn’t exist. Look through an electron microscope and you'll see a whole new world which you never thought existed. Just because you can't see, it doesn't mean it doesn't exist. The same applies for the hells and the heavens and the whole universe. The Buddha said, “Y*ou're asking me questions, I can give you answers but you're not going to believe me.*" Why? Because, you can't see it? You know the *Prétha* world, the *Asura* world and the *Nirayas (the hells)* all of these things exist. Just because you can't see it, doesn't mean it's not there. But all of these things are ultimately *Àpò, Tèjò, Vàyo, Patavi, Warna, Gandha, Rasa, Òjà.* But that's just information. You can develop the *casinas,* if you really wanted to. You know after twenty, thirty years of spending your life in meditation, you might be able to light a fire or perhaps you know move the arms of a clock.

**Don't use science to attain Nibbàna**

I was reading a book earlier on. It said how there was a Yogi who trained his mind and after many years - I think for fifty years, he'd started very young and now he's a really old man, now he's able to move the arms of a clock with the powers of his mind. I can do the same just by you know turning the wheel up at the back of the clock. It didn't take me fifty years to get there. Use science for what you can use it for but don't use science to attain Nibbàna. Use the Buddha’s Dhamma, use the meditation techniques he's taught us, use the *Satara Satipattàna* – the four modes of mindfulness to attain Nibbàna. That you cannot do through science. Use a screwdriver to screw a nail in, don't use it as a hammer - use a hammer for that. If you use a screwdriver to do what you want to do with a hammer, then you're not going to get the job done- you're probably going to damage your screwdriver as well when a hammer can quite easily and simply do that for you with much less effort. Hopefully, this has been useful.

Cultivate these qualities within you and because ultimately that's what we need to do just gaining knowledge is not really going to get us anywhere. It's how we apply that to our lives. So, try and be earth-like try and be fire-like, try and be water-like and try and be air-like and that way if you can be like that then no matter what the world throws at you, you will be unshakable. That unshakeable character will be able to fight any amount of *ràga,* any amount of *dvèsha,* any amount of *mòha* and be able to put an end to this rebirth cycle, Sansàra.



00.17.43 Definition of the world

00.22.03 World is all rùpa, vèdanà, sannà, sankàra, vinnàna

00.23.48 What is Rùpa?

00.24.41 What is Vèdanà?

00.25.18 What is Sannà?

00.26.30 What is Sankhàra?

00.28.50 What is Vinnàna?

00.29.16 Karma and Vipàka

00.30.35 Deeds through results

00.33.07 Conventional reality

00.33.57 Ultimate reality

00.34.54 Is science true?

00.37.12 Pure Eight

00.38.50 Àpò

00.40.35 Tèjò

00.41.03 Vàyò

00.41.21 Patavi

00.42.07 Warna

00.42.45 Gandha

00.43.34 Rasa

00.43.59 Òjà

00.46.58 Ràhulòwàda Sùtta

00.48.00 Casinàs

00.48.50 Jhànas

00.52.48 Be like Patavi

00.55.55 Be like Tèjò

00.58.15 Be like Vàyò

00.59.43 World is full of tuition masters

01.01.35 Be deaf

01.03.10 Be like water

01.06.44 Don't use science to attain Nibbàna

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